THE

Hindu Message

603

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(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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for a

Most Happy

and Prosperous

New Year

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Manager.

॥ वाणीपाणयवलम्बनस्तुतिः ॥

By **H. H. The Jagadguru of Sringeri.**

अस्मान्पात्रयितुं स्वकीयकरुणापीयूषवारांनिधेः
क्रोधागारमुनेस्तु शापमिषतः संप्राप्य या मेदिनीम् ।
तुङ्गातीरविभासिश्रृङ्गपुरगश्रीचक्रमध्येऽवसत्
सा वाणी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥ १ ॥

श्रीमच्छंकरदेशिकेन्द्रचरणैरद्वैतरक्षापरैः
श्रीविश्वेश्वरमुख्यदेवनिकरं कृत्वापि साक्षात्पुरा
शुद्धाद्वैतमतप्रवर्तनकृते येन प्रतिष्ठापिता
सा वाणी मम दैवतं तदितरो नाम्नाऽपि नाम्नायते ॥ २ ॥

वेणीयाभरणच्छलादनुदिनं संसेव्य यां सर्पराट्
यद्धस्तस्थितकीरपोतमुखतः संनिःसृतानारवान् ।
श्रावं श्रावमनेकवारमतुलं शब्दागमं व्याकरोत्
सा वाणी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥ ३ ॥

कस्मैचिद्द्रुहिणे ज्वरामयमहाज्वालावलीढात्मने
तद्रोगप्रशमार्थमेव गुरुभिः संप्रार्थिता या ददौ ।
रोगं तं प्रशमय्य भूरिसुकृतप्राप्यं च वीटीरसं
सा वाणी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥ ४ ॥

क्षीराम्भोनिधिमन्थनोत्थगरले हालाहले नामतः
निर्गत्याखिलदेवदैत्यनिकरं निश्चेष्टितं तन्वति ।
ध्यात्वा याममृतेश्वरीं भगवतीमाप्रोद्धरिश्चेतनां
सा वाणी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥ ५ ॥

To be continued.

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Events of the Week

The Cocanada Congress.

The great meetings that are such a feature of Christmas week in this country have all met and all but dispersed. Of these undoubtedly the greatest importance attaches to the great National gathering at Cocanada. Many circumstances had conspired to render the session important and made men of all parties look longingly thereto. Hindu-Muslim dissensions had gathered head in the year and shown there were deplorable fissures in the so-called entente. The Delhi compromise had quite the reverse effect to that intended and had only accentuated the deep divisions, temperamental and tactical, among Congress men. The elections that followed and the consequent groupings of parties in the Councils revealed a divergence of aims among the Congressmen who got themselves returned. Somewhat before the Congress session Mr. C. R. Das sprung upon the public a surprise in the shape of what has been called the Bengal Pact, variously criticised as being a surrender to the Mussalmen of Bengal and as undemocratic, as the subject was being dealt with by the Congress Sub-committee and as leading the way fatally open to the perilous gospel of provincialism. Dr. Ansari also published the tentative proposals of the Congress Sub-Committee. The two camps of Congressmen were again on the eve of the Congress marshalling their forces to meet at Cocanada. Mr. C. R. Das's maladroit declaration that he did not care for the Congress and only wanted the Congress to let him alone no doubt fired the young irreconcilables in Tamil Nadu and elsewhere into bringing the Congress at Cocanada to give a quietus to the talk of compromise and to moor the Congress back to its ancient hold.

* * *

The choice of Mr. Mohammed Ali was confessedly the happiest and though he hurled at the head of his audience a ponderous volume, readers would have been agreeably surprised to see that his speech was a great force in the cause of sobriety and wisdom. As became a Moslem leader who in his days had been responsible for his share in fostering the growth of sectarian politics, the major portion of his address was taken up in describing the vicissitudes of Moslem Politics from the time of the Mutiny and Sir Syed Ahmed down to the great war when repeated betrayals of their cause by the foreign bureaucracy led the Indian Moslems to make common cause with the rest of the Indian people. His treatment of the Hindu Muslim question will be dealt with later on. Meanwhile it is to be noticed that though he took a sane view of the Swarajist success at the polls, he frankly disavowed any belief in the efficacy of Council action and disowned Congress responsibility for Swarajist action within the Councils. He however thought that the Delhi Compromise ought to be upheld. And with that iteration of unmeaning jargon that has become such an obsession with the Congress people, he affirmed his faith that if the Bardoli programme were honestly persevered in, the fruits will be delivered to the country in an incredibly short space. The dithyrambic was not wanting in an eloquent address to reinforce the familiar cry that a patriot ought to be prepared to face even death in the glorious cause. But the fatal limitations of the Bardoli programme he never so much as glanced at. Two suggestions of some importance he made. He advocated the Morleyan prescription of "Rally the Moderates." How this was to be done he has not told us. And he then advocated a paid Congress executive and the more systematic collection of funds for the Congress, mostly in the shape of regular monthly contributions. Hence, though there were undoubtedly passages of great power, indicative of keen insight into the needs of the hour the general effect of the great address is, while enhancing our admiration of the individual, a certain haziness as to the immediate present as well as the future. Civil disobedience is however paraded in its spectral clothes; but neither Mahammad Ali, nor the whole host of Congressmen could clothe it with life. That there is a depression in Congress circles; that it has been there since the Master was incarcerated; that an ineffectual leadership or a lack of leadership has created dissensions and almost demoralised the great army of Congress workers; and that these debacles are inseparable from any movement based on the magical inspiration of a single name—when once that great person is withdrawn from active participation in affairs;— these are the points to be noted in our present-day politics. This the Maulana unfortunately never dealt with.

* * *

As regards the Hindu-Muslim question, the Maulana gave expression to very fine sentiments. And he stressed the fact that most of these conflicts were in the present state of things when patronage and authority were vested in a foreign bureaucracy. His views on Sangathan movement were in agreeable contrast with the fanatical views of many Hindu and Moslem politicians or divines. His remarks about making the Sangathan movement in other than its cultural aspect really national deserve careful consideration at the hands of Hindu thought-leaders. The preservation of Hindu-Muslim unity he like others will leave to vigilance committees. Here as elsewhere the only solution is the strengthening, the reinvigorating of the civic sense of the community—a task which Congressmen with their fatal immersion in internecine quarrels have hardly the time to undertake. A roving Committee of Congressmen is exactly the kind of organisation that ought not to be entrusted with such task. Local Committees with a strong infusion of non-political interests ought to work day in and day out to cement the feeling of oneness among the different communities and the diverse strata of our society. Congressmen ought not herein to despise the sympathy and support of barbarians outside the pale. Study centres, intent on looking into the deeper aspects of the Hindu Muslim problem, the interaction of the two cultures in our history and the debt which modern Indian society, thought and culture owes to the two streams, ought to be encouraged. The provision of industrial and technical education, which would solve the economic problems for the communities, will have its own subtle influence in bringing down the number of points of antagonism between the communities. *Pari passu* mass education must be taken in hand: and the history of the country taught from the Indian point of view so that, instead of fostering a narrow chauvinism, the student may be helped to appreciate the contribution of Hindu and Islamic culture to the growth of the race. Men who are immersed in the petty personal quarrels of the day are little likely to enter into the spirit of these things and carry on silent work. What they need is the glare of publicity such as comes in figuring at the head of the newspaper or in being incarcerated with the doubtful privelege of issuing a "message," to less enlightened country-men outside the prison-walls. In regard to Shuddhi, the Maulana made an observation which we think carries in itself the seeds of deadlier strife between the two communities. We refer to the proposal which he says a wealthy friend of his made as to the bifurcation of this country into areas for conversion by particular groups of religionists. Anybody can see what tremendous forces for evil are hereby likely to be released. We have already had occasion to remark that the Shuddhi movement is un-Hindu, has no shastric sanction behind it and is based on the mischievous doctrines of occidental nationalism whereby numbers have been raised to sacred position as contributing to the brute force that is always the element that decides the balance of power and of justice among conflicting interests.

* * *

The Indian Christian Conference which met at Bangalore in Christmas week under the presidency of Mr. K. T. Paul has passed a number of noteworthy resolutions. The Christian community, though small, is an enlightened community and in this Conference it has given a lead in favour of sane politics which other more numerous communities might well take to heart and follow. In his presidential address, Mr. Paul enunciated the ideal of service and the resolutions keep step by following the ideal of Christian citizenship, of communal harmony and national solidarity and strict equality of status for Indians abroad. In these days when communalism strikes athwart our progress, it is refreshing to see this enlightened community voting against separate electorates for the Indian Christians as a community. Rarely is politics dominated by such wide charitableness.

The Hindu Message

1923

It is six years now after the termination of hostilities and five after the conclusion of peace : and the weary world is still as far as ever from settling down honestly to tackle the great problems of reconstruction. Capitalist Imperialism is still groping in the dark to find a way out of these inextricable contradictions which culminated in the great War and which the War so deplorably failed to solve. Illusion after illusion has strutted on the stage of men's minds as the herald of a golden age and as often has the curtain fallen, to plunge the audience into darkness and chaos. At the opening of the year that has just closed, the world presented the picture of a menagerie, in which wild beasts contend for the possession of flesh and bones, under the supervision of animal trainers who at times throw them a new one and at others assail them with a whip. To these evils born of the re-emergence of savagery as a ruling principle in State policy, Nature had added her aweful visitations. Central Europe, thanks to the filibustering madness of the one important country therein has been passing through a period of acute economic depression, financial bankruptcy and political instability. The Near East had been kept in a feverish uncertainty owing to the hourly mutations of Allied policy. Travelling further east, we should notice the devastating floods in almost every part of this great continent, insecurity in China and an earthquake which has almost changed the whole face of Japan and is bound to bring in its wake a new orientation of the Powers' Pacific policy, in so far as that policy has been dominated by an unexpressed jealousy of Japan's suspected militancy and strength. One good spot, however, the reader will descry in this arid desert of wild men's unprofitable schemings. The League of Nations, whose sponsors had dealt a deathblow to its prestige and usefulness in the Corfu incident, was however able to contribute, ever so slightly, to the rehabilitation of unhappy Austria, severely expurgated by the Treaty of Peace to a dimunitive size.

Reparations still holds the field as the dominating problem in European politics with its shifting and treacherous compounds, and exhibiting all the worst passions, motives, fears, selfishness of occidental nationalism. The year opened with the Paris Conference, where the British and the Italians submitted their respective proposals. The French and Belgians produced their own scheme which was on all fours with the Italian with this difference that M. Poincare insisted upon "productive guarantees." It is worth noting by the way that all the proposals were agreed that the amount of Reparations should be reduced to 50,000,000,000 gold marks—it had been fixed at 226,000,000,000 gold marks in January, 1921, and reduced to 132,000,000,000 one year later. M. Poincare dismissed the fairly reasonable British proposal, declaring that it was too lenient, that it diminished French claims and entailed a revision of the Peace Treaty, to which France would not consent. It is relevant in view of after events to add that Mr. Bonar Law in turn declared that the French plan for "productive guarantees" constituted a violation of the Versailles Treaty, that it would operate to destroy Germany financially, economically and politically, and redound detrimentally not only to France but to the whole world. Two days later, however, on January, 4 the Conference broke up, M. Poincare stating that France and England had agreed to disagree. So France's suicidal but perfectly intelligible policy still held the field at the opening of the year. How Germany was then declared to have been in voluntary default in her wood deliveries for 1922 ; how this declaration, in the teeth of British opinion and of the judgment of American observers as well, was followed by the occupation of the Ruhr Valley, how a default in coal deliveries was then made out ; how General Degoutte was sent out to Dusseldorf ; how almost simultaneously President Harding withdrew the American Army of occupation ; how it was a Separatist movement, strongly suspected of French support took hold in the country ; the repurcussion of all these on the internal politics of Germany, the demoralisation of her currency and the debility of her Government, followed by serious famine conditions and incipient rebellion—all these could not have escaped the attentive reader. At the moment tired of a policy of military occupation and unlawful plunder of German territories France seems inclined to hearken to the views propounded by Secretary Hughes on December 29, 1922. The Washington Government favoured a Commission of eminent international financiers, which would survey the economic situation in Europe and devise a scheme for financing Germany. The fatal weakness of the Bonar Law Government in following out their clearly expressed opinion about the illegality of these productive guarantees was not a little responsible for French coercive measures. And though a committee of experts has at the time been constituted, there is no knowing whether French obduracy will render its results useful. The growing isolation of France, which has been forcibly brought home to her by the Italo-Spanish pact in the expiring days of the year, might perhaps help to dissolve the imperialistic dreams of M. Poincare and help him to recover his sanity of outlook. As we go we shall see if this were a vain hope.

The Near Eastern question was after all brought to a kind of rest. That problem during

the year under review has been featured by continued imperialistie rivalries, the defeat of Britain in her deplomatic struggle with France, the elimination of Greece from Asia Minor and the return of the Turk to Eastern Thrace. Two Conferences were held at Lausanne, the second as a consequence of Turkey rejecting the draft treaty on March 6, and putting forward her own counter-proposals. On the question of the capitulations, the Allies were forced to yield ; the Turks however agreed to appoint four foreign advisers to follow up all cases and make recommendations to the Turkish Ministry of Justice. These advisers would receive complaints and must be informed of all arrests and domiciliary searches. In like manner it was agreed that the International Sanitation Board should be replaced by an advisory Health Board upon which three foreign physicians would sit and whose principal duty would be to prevent the spread of contagious epidemics. An agreement was patched up between Turkey and Greece on May 26. By it Turkey withdrew her demand for an indemnity for damage in Anatolia, while the Greeks acknowledged responsibility, but pleaded inability to pay. Greece ceded to Turkey a strip of land on the West bank of the Maritza, facing Adrianople, together with a dozen or more miles of the Orient Railway connecting Constantinople with Budapest and Vienna. The protest of the Bulgarians against this cession went unheeded. Both states further agreed to the mutual restoration of all ships captured since the Mudros armistice in 1918. In settlement of reparations the Allies agreed to accept the £6,000,000 Turkish gold seized in the Deutsche Bank in Berlin and the £5,000,000 paid to England for battleships never received. On several occasions the problem of concessions nearly wrecked the Conference. The Turks resolutely insisted that they were not bound by the commitments and obligations entered into by the Ottoman Empire, while the Allies, particularly France and England, insisted that they were. A new slant was given to this problem when on April 11, the Angora Government awarded to the Ottoman-American Development Company, headed by Admiral C. W. Chester, a concession for the construction of more than 2,700 miles of railway, the exploitation of rich mines and the execution of other large projects in Anatolia. News of this award at once proved a disturbing factor. France claimed that that part of the railroad concession between Samsoun and Sivas had already been awarded to her, while the British declared that the award overlapped their rights in the Mosul oilfields. On June 2, the American observer at the Conference informed France that his Government would not support any claim to Turkish concessions which abrogated the rights of nationals of other countries. The payment of interest on the Ottoman debt remained an unsolved problem. On June 14, M. Poincare flatly refused to accept a scheme whereby French bondholders would receive interest in paper money for a few years until arrangements could be made to make payments in gold. Any such scheme, he maintained with a lively apprehension of things nearer home, would establish a bad precedent of other debtor countries. The much more relevant and interesting question of setting up a bad precedent for future victors in future wars was naturally no concern of his. The question of Mosul, which Lord Curzon on January 11 declared in no uncertain terms Britain would never surrender, was left to be settled privately by the two States principally concerned. This bare racital of facts hardly gives the reader any idea of the tangled skein of cross purposes, ugly designs, and intractable personal and other forces, fighting steadily against which day to day the Turk came out victorious.

Two other important events have to be noticed in Europe. A Separatist movement in Catalonia subsquently developed into the Spanish revolution and came into power on lines which have been called Fascist. As one reviewer writes : "The declaration of Ireland as a Free State is accomplished and Ireland now functions as a first rate dominion with promising prospects. The resignation of Mr. Bonar Law and the raising of Mr. Baldwin to the Premiership roused seme hopes, only to prove illusory. The Baldwin Ministry was dominated by the diehards and was as pusillanimous at home as impotent abroad. In foreign policy, Mr. Baldwin was outwitted by M. Poincare and at home unemployment, housing shortage and ecenomic distress deepened. Mr. Baldwin sought a solution for these in protection, but at the general election which he forced on this issue, he was hopelessly defeated for though the conservatives were in a majority they had opposed to them an absolute majority of Liberal and Labour free-trade members in the Commons—a curious situation out of which an escape is to be devised."

Though the Protectorate in Egypt has virtually ceased, British policy in Egypt, in the absence of the National Parliament to ratify the proposed treaty, still follows the familiar line of one man fully armed being more than equal to ten men in their shirts. At the opening of the year Lord Allenby issued a proclamation to the effect that any person who witnessed an attempt on the life of a British subject, or possessed information likely to facilitate the discovery of the author of outrages, and who failed to inform the police, would be tried by a military court, and if convicted, would be liable to the death penalty. Bomb throwing however continued merrily. On March 5, the leading members of the Zaghloulist party were arrested and Zaghloulist and other extreme Nationalist newspapers suspended. Then came a swing of the pendulum—as we very well know—; and before the month had ended, the British not only agreed to withdraw their charges against the members of the Zaghloulist executive committee, but released Zaghloul Pasha from captivity in Gibraltar. After a prolonged but futile struggle on the part of the reactionaries to amend the Constitution as drafted by the Royal-Commission, so as to make the sovereign an absolute monarch, the document was duly signed by King Feud on April 19. In a manifesto the Nationalists or Zaghloulists condemned the new Constitution because, they said, its frontiers were left undefined; it contained no articles concerning individual liberty, freedom of meeting, and freedom of speech and

press. The question of the new constitution and the Soudan was largely responsible for ministerial changes. By the electoral law of April 30, every Egyptian was accorded the vote, though neither the constitution nor the law defined an 'Egyptian'. A stringent Press law was passed ; the severest penalties were provided for illegalities at elections; and finally the Governor of each province was given unlimited authority in regard to the elections. The latest reports from Egypt indicate that the Zaghloulists are sweeping the board everywhere. The trend of events will be watched with interest in the coming year.

South Africa's management of the mandate over the former German colony of South-west Africa came in for severe criticism on a report that native Hottentots were being massacred for refusal to pay a heavy dog tax. Officially it was stated that the natives spent their time in hunting and would not work. Following criticism the tax was reduced by one-half. Bitter animosity continued between the Arabs and the Jews in Palestine. At the opening of the year under review the British Secretary of State for the Colonies informed a Palestine Arab delegation that there was little possibility of the British Government's altering its plans for the establishing of a Jewish National Home in Palestine. Unrest also prevailed in Syria throughout the year. On April 20, General Waygand was named to succeed General Gourard as Governor of the mandate. The reconquest of Tripoli was launched early in the year and by May it was reported that all the coast towns had been taken and that notable success had been achieved in the interior.

Now at last we come to India and Indian affairs. The party of great liberals suffered two or three serious defeats. Yet as the sequel all too clearly proved they have not learnt the lesson but have been patiently exhibiting those admirable qualities depicted in the epistle to Cornthians—"To hope all things, to believe all things and to endure all things." The certification of the salt tax, the impertinent official reception accorded to the resolution for the release of Mahatmaji, Lord Peel's despatch in answer to the Assembly's demands, the appointment of a Royal Commission on the services in the teeth of non-official opposition—all paled into insignificance beside the status of Indians Overseas, which was effectively reduced to that of outlanders in the Empire. A stalwart Liberal spoke in accents which must have made the country forgive him the many wrongs he had inflicted on it earlier by the foolish chanting of the glories of an Empire which did not allow Indians places even in the stables of the King Emperor. Outside of these, two events of capital importance occurred in the country. The Maharajah of Nabha abdicated his throne for reasons which still remain obscure, in spite of the oracular pronouncement of the Viceroy that the fallen monarch is never at any time going to be resuscitated on his throne. The great agitation that then ensued had in fact begun earlier in connection with the reform of the Gurdwaras and had in the previous year been consecrated in the carnage at Nankhana Saheb. Then followed an era of insensate repression, the proclamation of the twin organisations of the reforming Sikhs—a situation which is being fought before the courts of the land. The general election throughout the country has been completed and the returns show how all those who have ever been suspected of the least kowtowing to officials have been spurned aside by the electorate. The election itself was heralded by what, for a responsible statesman, must be considered the Viceroy's foolish speech at the Chelmsford Club, warning the country of the untoward consequences of trifling with the reforms and the British authorities. After such high-sounding phrases it is pathetic to see the airs now adopted by almost every provincial satrap to jockey the new independents into a reasonable frame of mind.

Congress politics during the year had been getting "curiouser" and "curiouser." An absent leader, distracted and divided counsels, dissensions among followers and insufficiency of grasp on the great master's fudamentals as conceived and propounded by him left each one of them their traces on the internecine warfare of which signs were ample. A considerable degree of enthusiasm was sought to be whipped up in the country and though the Government of the Central Provinces, to the dismay of its friends in the press, capitulated, disunion in the ranks, mainly increased by the Fabian tactics of a Bengallee schismatic, prevented the Congress reaping the full fruits thereof or its being followed up by a prolonged agitation on all the other fronts of national activity. Meanwhile, so true it is, that the Congress is the greatest of our national organisations, Hindu-Muslim dissensions throve hard and the cleavage in Congress ranks prevented any effective grappling with the question. Then followed the Delhi Special Congress where the Dasites had a pyrrhic victory ; henceforth a paralysis settles on Congress activities. At the moment of writing the country is anxiously awaiting the Congress lead at Cocanada.

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MANAGER,

Hindu Message, Srirangam.

The Philosopihcal Message of India

I

By P. T. Srinivasa Aiyangar M.A.

The Land of Bharata has been, for several thousand years, proclaiming her fundamental philosophical message to the world. Centuries before the current European era began, China on the East and Persia on the west heard some part of this message and built their paths of spiritual progress on its foundations—paths which have changed in name and form, in *Namarupa*, put on such labels as the gospel of Lao-tye, of Kung-fu-tye, of Mahajana, and of Zarathushtra, of Mithra, of the Sufis, but have as their basis some of the ideas common to all schools of Indian thought. Ancient Greece heard the message, adopted it as the foundation of its culture and celebrated it under the name of the Light of the East. Its first thinkers, Thales and Empedocles and the rest, called the seven green sages, though most of them were Asiatics, travelled to India to learn more of its wisdom. But modern European culture, which professes to be the daughter of ancient Greek culture, though the resemblance in lineaments between mother and daughter is of the flimsiest, will have none of the philosophic message of India. That branch of European culture which goes by the name of science is so vividly conscious of the greatness of its achievements in machanical contrivances that, by a glorious confusion of fact and theory, it imagines the theoretic foundations of its conclusions, shifting like sand, to be the permanent bed-rock of truth. Another branch of it, called philosophy, is a terrible muddle of words in which terms from common speech embodying the crude notions of folk psychology, vague and ill-defined, worse confounded by use in literature, form the subject of dispute between rival schools. Indian writers, to whatever school they belong, however condensed their aphoristic style, invariably begin their expositions with a statement and explanation of the canons of proof they accept and follow it up with definitions of every technical word they use. Not so writers of philosophical books in Europe. Methods of proof they relegate to manuals of Logic; words they take from the speech of the common men. Thus in philosophical treatises words like sensation, idea, intellect, understanding, imagination, emotion, instinct, will, etc., abound and much of philosophical debate is but fruitless word-chopping, and logomachy, laboured pounding of the husk of thought which affords no pabulum to the mind.

That is because in Europe philosophy is unrestrained speculation about what may be the inexperienceable substrata of human experience, or rather juggling with words about what it imagined to be the reality masquerading as the universe. If the world of our experience is but a passing show, the reality behind phenomena cannot be reached by wild guesses based on imperfect reasoning. Truth can be reached, according to Indian ideas, by *Pratyaksha*, *Anumana* and *Sabda*. *Pratyaksha* is immediate experience; *Anumana* is the explanation of the data of one sense by that of another, as when we infer from smoke which we see the existence of fire which we can feel. If *Pratyaksha* be a false show, *Anumana* cannot be less untrue. What are given by these two canons of proofs possess the same degree of validity. They are true so far as they go. All European philosophy is but *Anumana* pretending to possess more validity than *Pratyaksha* and strikes one as the shadow professing to be more real than the original which cast the shadow. If one wants to transcend one's own experience, he can do so only by accepting the testimony of persons who claim to have experiences beyond the reach of those of the ordinary man. This is called in India, the testimony of *Sabda* or *Agama* or *Aptavakya*. In other words, *Pratyaksha* is the fundamental canon of all proof; what is experienced by the individual is true to him, such as nothing else can be. But this *Pratyaksha* differs with the stages of evolution the individuals have attained. What is *Pratyaksha* to an insect is of much smaller compass than what is *Pratyaksha* to a man; and if a man could master the language of insects and communicate with them, his *Pratyaksha* conveyed to them would be *Aptavakya*. We could well imagine that a sceptical ant, like many of our rationalistic critics of the Veda, would describe the man's communications as mere romancing or as the 'babblings of infant humanity' as the omniscient Max Muller described the Veda to be. Similarly when Sankaracharya describes his Higher Self as

य: साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयम् ।

He, who at the time when illumination rises, cognizes his own self and no other (existence), he gives us an account of what is *Pratyaksha* to him and what can be to us but *Aptavakya*. To judge of the validity of that experience one ought to rise to the supreme levels where that experience is possible; one ought not to deal with it rationalistically, *i.e.*, with the help of organs of knowledge suited to much lower levels; it is like trying to cut steel with an iron sickle, to manufacture vapour for a steam engine with an oil lamp, to fly to upper reaches of the sky riding a paper kite.

On account of this fundamental blunder philosophy in the west is but idle speculation, which will never end, a mental treadmill, an intellectual marking time in which much energy is expended and no progress is attained. It is said that Seneca wrote a treatise about the superior excellence of poverty on a table made of gold, and modern Western philosophers lead lives that are indistinguishable from those of other human beings in the mad pursuit for luxury and the never-ending inventions for securing momentary pleasure at the cost of lasting pain and in the utter absence of *Viveka* and *Vairagya*, which according to Indian ideas are the first marks of the philosopher. The word philosophy cannot be translated into Sanskrit or any of the Indian Vernaculars for the thing—idle speculation and wordy warfare—does not exist among us. "In ancient times," says an English writer speaking of Hellas of the time of Socrates, "the pursuit of wisdom was practical and implied adherence to a definite rule of life"; and so it has always been in India. To us it is action that matters and not talk. We do not respect mere thinkers—another untranslatable word. On the contrary, we divide the age-long pilgrimage of the *Jivatma*, which we call *Samsara*, into two paths, the *pravritti marga* and the *nivritti marga*, the path of outgoing energy and the path of release from activity. What in the west is called philosophy we designate as the path of release; and hence philosophy to us is not a theory to be believed in but a life to be lived: it is not a mere *mata* to be intellectually assented to, but a *Dharma* to be practised in spite of trials and difficulties. Mere

belief, intellectual assent to a proposition however true, a series of propositions, however satisfying to a mind irritated by doubt, to what is called a creed, is regarded by us as not counting for righteousness. It is Karma, action that leads to the accumulation of the *adrishta* called *punya* and it is not the acceptance of a creed that secures the salvation of the soul.

Not that we do not have in India numerous schools of thought; only we do not call them theories—but *Darsanas*. They are different points of view from which we attempt to see the Truth, which is itself so great that any one point of view can never embrace the whole of it. The Sruti says सत्यं ज्ञानमनन्तं ब्रह्म Brahma is Truth, Knowledge Infinity: how can the Infinite Truth which is of the nature of knowledge be encompassed by one particular standpoint? On the contrary it has to be attempted to be seen from several points of view. And such seeing, again, is the result of a rigorous discipline, a difficult rule of life which all *Darsanas* imposes on their followers. In the west, as bubbles rise and vanish in water that is agitated, schools of thought rise and fall; and while each one lasts, it challenges every fundamental principle of all the rest. Not so in India, where though the different *Darsanas* disagree about important questions certain ideas run like a golden thread stringing them together like a garland and these common ideas constitute a body of conclusions on the nature of man, the course of *Samsara* and its culmination in *Moksha*, which basic truths constitute the philosophic message of India.

These common ideas are always assumed in all the *Sutras* which are the original expositions of the *Darsanas* and in the *Karikas*, *Bhashyas*, *Vrittis*, and *Varttikas* on them as well as in independent treatises by numerous writers on these subjects. Here it may not be unnecessary to explain that a *Sutra*, in which form the earliest textbook on any subject was written (mostly by Rishis), is a series of extremely brief prose aphorisms on any one subject. The *Sutras* are strings of single words or phrases or short sentences, frequently without the subject or the predicate or even without both: on these strings were strung, like clusters of gems on a golden thread सूत्रे मणिगणा इव) the explanations and lectures of the Rishis to their disciples; they formed a sort of *memoria technica* intended to be committed to memory to remind the Sishyas of the teachings of the Guru. A *Karika* gives the substance of a *Sutra* with a touch of necessary explanation, here and there, in verse form and is also very terse. A *Bhashya* is a full explanation of the teachings of the Guru, condensed in the *Sutra* and transmitted by word of mouth from teacher to pupil during many generations. A *Bhashya* may contain original ideas contributed by the *Bhashyakara* but is generally faithful to the spirit of the teachings of the *Sutra* that is the text and is generally charactarized by a wealth of illustration, quotation and argument. A *Vritti* is an extended exposition of the words of a *Bhashya*. A *Bhashyakara* sometimes lets his genius work out his own ideas in an unrestrained manner, provided they do not go against the general trend of the teachings of the *Sutra* of which the *Bhashya* is an exposition; but a *Vrittikara* generally follows carefully the lines of thought laid down by the *Bhashyakara*. A *Varttika* is ordinarily a *Vritti* in verse form. A *Tippani* is generally brief notes on *Sutras* following the lines of a particular *Bhashya*.

Behind the vast mass of this literature covering a period of three millenniums and dealing with innumerable streams of thought starting from a few basic *Darsanas* there exists a common body of thought which is assumed to be known to all readers and which is therefore not expounded in *Sutras* or text-books. This body of thought is the common glorious inheritence of all Indians, educated or uneducated, literate or illiterate. It is the subject-matter of the recitations of street-beggars, for in India beggars go about repeating philosophic poems when asking for their daily doles of handfuls of rice. It is the subject of all songs, even those sung by the damsels dedicated to the service of Aphrodite, for, in India, love-songs cannot be sung in public but are banished to the secret chambers consecrated to Kamadeva. It is the subject of the talk of the illiterate grand-dames in their few moments of leisure, for in India a person may be totally illiterate, but well-versed in the wisdom of the East. This is the Philosophical Message of India—The key to the aims and aspirations of Indians, at least of the vast majority of them who have not yet succumbed to the blandishments of the cult of fleeting pleasure, called western civilization.

Literary and Educational.

Pattinathu Pillaiyar

The Philosopher Saint.

By K. R. R. SASTRY, M.A.

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Whilst idling away my time in one of the training institutions near Madras, the idea was instilled into my mind by one of my good friends that it is worth the while to spend a few hours at Thiruvottiyur (very near Madras) made thrice sacred through Pattinathu-Pilliars's *Samadhi*. Far away from the dingy and dirty centres of mischief and money-grabbing, in a quiet sea-shore amidst poplar groves lies this shrine. The anecdotes of the Swami which I had heard from my mother came to my mind and I at once decided to refer to the authoritative collection of his works with the commentary of Mr. Singaravelu Mudaliar.

BIRTH AND EARLY TRAINING.

Known to the orthodox as *Thiruvenkattadigal*, (native of Thiruvenkadu, Thiruvadavuradigal used for Saint Manickavasakar) our Swami was born of Sivanesar and Gnanakalambai Ammal in the Vaisya caste at Kaveripumpattinam. According to the Puranic version, Kubera, the deity of riches, was enamoured of this place and it was ordained by Lord Siva that Kubèra would appear therein in mortal coil. Pleased with the piety of Sivanesar and Gnanakalambai Kubera desired to be born of such virtuous parents. Our Thiruvenkadar is thus the *amsa* of Kubera.

Sivanesar passed away while the boy was barely five years old. This precocious boy developed a marked yearning towards Saivism. Deeply disconcerted at the boy's aversion to timely meals, Gnanakalambai was at pains to understand aright the anxiety of the child. He was pining away in search of a proper Guru. Lord Siva appeared to him in a dream in the guise of an old Brahman, advised him not to throw away his riches but to use them for Siva worship and promised to appear before him in Svetaranyam. Led by his pious mother, the expectant boy went to the temple of Svetaranyam. In the

temple, the miracle of opening the lid of a holy case could be performed only by the boy; lo! within were found in radiant splendour, the idols of Vinayakar and Siva. For forty days, a Brahman was delegated by divine dispensation to initiate the yearning boy into the Panchakshara.

Our Adigal's life is full of miracles. While he was badly in need of riches to feed the Siva-worshippers and reward his Guru, Lord Siva appeared again in his dream and informed him that he would find immeasurable riches in his house next day. News reached his mother that her house at Kaveripumpattinam was full of gold and precious stones. After rewarding most magnificently Siva worshipers at Thiruvenkadu, he returned to Kaveripatnam. Since the boy was already grown up, he was married to a virtuous Vaisya girl Sivakalai Ammai by name and was leading a pious life. Venkattadigal was afflicted with pain at not having a baby though he was thirty-five years old.

The Miracle of Marudavana.

Meantime, two pious Grahasthas at Thiruvidaimarudur were performing many severe rites to be blessed with a child. Lord Marudavanar appeared to them in a dream and promised to be born a baby the next day, near the Bilwa tree in the temple. But the parents were instructed to carry the child to the pious Thiruvenkattadigal at Kaveripatnam and get an equal weight of gold from him. Though very much pained to part with the divine child, the parents missed the way and found themselves in the garden of Venkattadigal, who had been appraised of this event in a dream that same night. The child was presented over to Sivakalai Ammai and an equal weight in gold was handed over to Sivasarumar who returned to Thiruvidaimarudur laden with honour and treasure.

Marudavanar's Marvellous Deeds.

Marudavanar, while he grew into a boy was credited with the miraculous exploit of bringing back to life one of his play-mates who was devoured by a big fish. Marudavanar was given a perfect education and he started off on a voyage to trade in precious stones, much against the wishes of his father. Wherever he went, he was building temples, erecting mantapams, building choultries, and sinking tanks. The marvellous incident of precious stones being found within cowdungs also belongs to this period. Marudavanar, after leaving behind a box with an "earless needle" and a "palm leaf" to the custody of his mother, disappeared to give *moksha* to Sivasarumar at Thiruvidaimarudur. Venkattadigal sought in vain for Marudavanar.

The Epoch-making Change.

Lest he should forget God in his plenty, Kubera had prayed to the Almighty to appear in the form of a son and initiate him into divine worship. Taking a cue from the line—"Even the earless needle will not follow you in your Journey Beyond" which was found written in the palm-leaf, Venkattadigal gets all his riches plundered, finds solace as a Sanyasin in a Mantapam of the town, and stays there till he fulfils the promise of performing his last duties by his mother. The king of the country round advises him to the contrary but is discomfited at his reply. His sister tries to poison him through a cake but learning this by foresight he affixes a piece of cake to the roofing of his sister's house which sets the whole village ablaze. He gets by intuition the news of his mother's demise at Kaveripatnam and hurries to the burning ghat not a second too soon.

Last rites to his Mother.

To the amazement of all the relatives assembled there, he replaces the layers of cow-dung vratties by green plantain barks and to the universally appealing six songs of his, beginning with "Twice five months" sets fire to the body. Chanting the song "The first fire was at Muppuram" he stays to see the body turned to ashes and sings the song beginning with, "Oh! Lord Arunachala, has my dear mother reached your feet?" This whole piece is unsurpassed for the touching picture of motherly love: and the final reconciliation in the Divine Sonagirinathan, is *par excellence* Indian in tone. I am yet to find one Tamilian who is not moved to tears while going through the former portions; and the superior man that I feel while citing the reconciliation lines still throbs through my whole system.

His Pilgrimages.

From the burning ghat, he proceeds to Thiruvidaimarudur and on receipt of a dream-message from God, he goes to all Sivasthalams. Kumbakonam, Karnam, Nageswaram, Kurangaduthurai and Mayavaram are visited by the Swami in turn. Wherever he goes, he sings his "Arul-pa" to the Lord. At Thiruvalur he brings back to life his faithful pupil through his song beginning with "even the mad will respond." He goes to Mathura (Madura) and Peraiyur in Kongu Nadu.

His Blessings to Bhadragiriyar

While having his stay at the Vinayakar temple in Mahabaleswaram in Gokarnam, a pearl-necklace is thrown round his neck by a band of robbers from the king's palace who had mistaken swamigal for Vinayakar. The King, Bhadragiriyar, sent his messengers who finding out this swami with a necklace of the king, inflicted on him severe punishments. He was dragged to the hangman's noose; but to the astonishment of all present, when swami was face to face with the pole, *it caught fire*. The strange news spread like wild fire and the king was on his knees for pardon before swamigal. Swami at once instructed him to perform Siva worship at Thiruvidaimarudur.

More Pilgrimages.

Venkattadigal goes to Kasi, Ketharam, retraces his steps southward, goes to Kuttalam and Rameswaram, till at last he returns to Thiruvidaimarudur and prays at the eastern gate. Bhadragiriyar, who was faithfully serving swamiji attains moksha. Swami returns to Thiruvenkadu, suggests the path of liberation to suffering Sendanar and goes on his round to Shiyali and Chidambaram. At Chidambaram, he sings his "Koyinanmani-malai" of 40 verses and has the rare honour of Goddess Sivakami serving him food from her midday oblations. He proceeds to Kanchi and sings his "Thiruvekambamalai" of 40 philosophical songs enthusing in all devotees denunciation of this wretched existence. Then he proceeds to Thiruvalankadu and Kalasthi, till at last he arrives at Thiruvottiyur, famous for its sacred associations with Agasthyar, Thiru-Gnana-Sambandhar, and Sundaramurthy Swamigal.

Samadhi at Thiruvottiyur.

After citing Thiruvottiyur songs and mystic musings, he was playing with the cowherds at Thiruvottiyur. He instructed the boys as a play-item to fill him up with mud in a pit; lo! every such time, he was found soon after in a neighbouring eminence of sand. At last, during one such process, he never rose up at all, but a Siva *Linga* was found visible outside. Sivakalai Ammaiyar, his devoted wife had already crossed the veil of existence. Thus passed away one of the most philosophical of South Indian Saints.

Education and the State.

(The Travancore University)

By Dr. N. Subramonia Iyer, M. A.

The subject of education is so vast and so complicated that while it is difficult for any person to say all that could be said, it is equally difficult for any not to be able to say something at least. Of course, I am no educationist of any kind or order and I can only deal with the subject in a most untechnical manner. But just as there is a great deal more in the State than Government, there is perhaps a great deal more in education than what the actual teacher can alone handle. We may all deal with the philosophy of education *i. e.*, its purpose and its policy, and that is all that I propose to do, and that in the barest outline.

'State' and 'Education.'

The subject of the lecture is 'Education and the State.' Now, what is a State? The State is a corporate life or collective existence of people for the happy and efficient satisfaction of the two wants of man, *viz.*, physical and mental, this-worldly and other-worldly or food and salvation—all of which pairs of expressions amount to the same thing in their ultimate analysis. And if this is the State, the purpose of educating its children is to enable them to carry on this corporate life, satisfying the two wants above mentioned, food and salvation, with increasing ease and efficiency. And the duty of the Government, which is another sense in which the word 'State' is employed, is to protect that corporate life, and the education through which that corporate life has to be continued, against all disturbances from within and without, direct and indirect. If in any society or nation—both of which represent the same phenomenon—the Government is to perform any additional function beside its own, it shows either that Society has not reached the highest state of organisation in which every function must have a separate organ; or having once reached it, it has allowed itself to get so disturbed that the Government as the ultimate responsible organ of the body-politic had to take into its own hands other functions which, though not its own, would have been neglected or done badly if it did not step in. And, comparatively speaking, we know that in less advanced or less organised countries like India, the Government has to undertake far more duties than it need do or does do among more advanced and organised nations like any of the modern western countries. But, in any case, no Government can neglect its legitimate function of safeguarding the corporate life of its people and ensuring the correct lines of their children's education. That is all our present concern.

The Evolution of Society, Language and Education

To appreciate and realise the structure and working of that corporate life and the correct lines along which the education of its children should proceed; let us have a glance at how a given society might evolve. Let us start with man in the savage state, when he leads an individual and unconnected existence, when he rested in a cave or behind a rock, all alone, with no one to express his feelings or experiences to. There would be then no language of any kind; but with increasing association with other human beings and with the establishment of interdependent relations with them, first as a family, then as a clan, then a tribe and so on, language begins to grow and develop, until it becomes the priceless reservoir of all the experience and knowledge gained by that society in its journey from the isolated to the associated condition. While in the isolated condition each individual had to satisfy all the necessary wants through self, it is quite enough in the associated stage for one person to engage himself or herself in one kind of work provided there is the understanding consciously agreed on and vigilently enforced that he or she might exchange it with the work of other individuals under a principle of division of labour with responsible mutual exchange. And when these labour divisions got perpetuated from generation to generation in well balanced equality, which they must be as long as the object of the division of labour is kept in view, there is nothing more that society wanted. In such a society education consisted in imparting to the children of the various labour divisions so established and through its own language, the knowledge that they severally wanted.

Organised Society and 'Progress'

In such a society there will not be any mutual conflict with its attendant results of mutual irresponsibility, disunity, blaming, betraying, intimidating or doing violence to each other, inequalitiss, oppression, enslavement etc. There will be, on the other hand, mutual responsibility, unity, love, equality, freedom and all like virtues. Further such a society, standing as one solid social family, could successfully resist the penetrations of other societies into its midst, direct or indirect, in other words, military and political, or economic and religious. It can also convert into friends those hostile societies whose hostility is really due, not to ill-will but to ignorance of the art of living in mutual helpfulness—so that, in the end, all may become interdependent organs of one international family and thus command a more universal range of enjoyment and benefit. This movement of a people is alone true social progress. Progress is not progress in the power to harm others, itself remaining unharmed. Progress is progress in the ability to help others and be helped by them. If, in brief outline, the above represents what an ideal State should be, what an ideal education should be, what an ideal Government should be, we have only to judge a given society, its education and its Government by the measure of approach to or departure from those ideals. They cannot be rightly judged by any other standard.

Society Education and Government in the West.

Let us, in the light of these facts, examine the condition of the West, which is our teacher and exemplar and which stands recognised as the highest type of social evolution man has yet reached, and see how it stands with reference to the ideal. Society, there, stands organised in the various divisions of labour, affording several self-dependent means of satisfying the two human wants, food and salvation. And by education of children they understand the imparting to the children of the various labour divisions in an orderly manner and with due regard to the considerations of demand, the knowledge and experience handed down by its past generations and through the medium of their own language, in which it is that that knowledge and experience has been treasured for transmission to posterity. The Governments also recognise for their part their duty of finding markets throughout the world for the products of their various labours, thus safeguarding and stimulating their production and distribution—on which it is that the life of society depends. In fact, all the policies of States and Empires, of statesmen and scientists, of conferences and confederacies is to capture and keep the world markets and to control and cultivate the world's land for the benefit of their people.

Unorganismalness, the Fatal Defect of Western Societies

But there is one vital defect that vitiates all their policies and mars the result of all their endeavours. They observe no social order in their own ranks such as should obtain among parts of an interdependent whole that wish to remain in permanent organic relation one to the other. Though like organs in an organism, the various labour divisions in the West exhibit a distribution of function, there is not that differentiation of structure and mutual recognition of rights so necessary for enabling specialisation of function and consequent

interdependence on the one side, and for preventing mutual encroachment and consequent mutual irresponsibility, the necessary sequels of inequality and strife, on the other. This may be taken as the normal constitution of western society. Added to this the introduction of machine and factory labour has unavoidably created two separate classes of people, the capitalists and the labourers, the former owning all the means of production, namely land, capital and machinery and the other, their body and mind only. The labourers have no interest in the industry in which they labour beyond the wages their employers may be pleased to give them: and the employers in their turn have no interest in the employees beyond the labour which they furnish. The inequalities and the discontents incidental to this system of competitive social life at home, has greatly lessened that enjoyment which they expected to accrue from their combined activity with reference to the world abroad. The institution of Capitalism has itself, therefore, been discredited: and if it still exists, it exists only because they have not found a less unsatisfactory substitute. The system of National Guilds advocated by the *New Age* is their nearest approach to a satisfactory substitute. However, for want of internal cohesion which can only come from a thoroughly organismal disposition of society, the break-up of nations and of Empires in the West is very easily caused.

Look what has happened to Germany. It is rapidly sinking into an abyss into which Europe will be surely dragged, says The *Times of London*, if immediate action is not taken to check the separatist activities that have appeared in their country and to eradicate the root-cause of the whole European trouble. And the cause of the trouble lies in the fact that every Western country is united only to compete with others and when that competition fails, the unity disappears like a house of cards. This is what has happened to the once proud and puissant Germany; and what has happened to Germany must happen to any other country no sooner it gets into a similar plight.

The Organismal Ideal, the only Ideal for Stability and True Progress

If corporate life of the kind just outlined had existed in a Western country, it would have not only stood class to class, man to man, man to woman, and woman to woman against all the adverse winds that may blow, but would have been able, even to correct the competitive policy of other nations, make them friends and live with them in happy international communion. The organismal ideal of conscious established and irrevocable distribution of function, differentiation of structure and consequent interdependence, with equality of honour and wages and with no need nor possibility of mutual encroachment, is the only ideal of stability and true progress.

Old India.

And how do we stand in India? We are yet no savages and have not been savages at least for many a long century. We lived a collective existence satisfying our wants, physical and mental, under the principle of division of labour. We had various classes, each engaged in one particular service to society and living through that service. We had our own language—rather languages, India being not one country but a continent, and the Indian people not one nation but a nation of nations. We had also a common classic in the form of Sanskrit, a common religion with its feasts and festivals, Sthalas and Thirthas, rites and sacraments, all common to the whole Peninsula. And we had also our territorial Kingdoms, once as many as 56, with their responsible Governments owing allegiance to a common Emperor. We had also our own social polity and our own social canons, which, if their value had been uniformly recognised and respected, would have preserved India intact and free from all disruptions, economic, political and religious, and would have enabled us to help all the nations of the world to live alike a life of uneventful peace and prosperity.

India as it gradually became.

But we began to forget the principles on which our society rested and on which all life should rest. *Avidya* came upon us. We cannot fix the exact date of that *avidya* and may hence call it *Anadyavidya*. That was the beginning of our history. A record begins only when there is something out of the normal to be recorded. Our historic record began, therefore, with our losing sight of our organismal life-principle. As long as we remembered that principle and observed it, we were able to withstand any amount of hotsile foreign contact. But when we ceased to remember it, even friendly contact began to yield hostile results. For, we then misused our contact. We got possessed of the devil of imitation at our own cost; and imitation is the offspring of ignorance or *avidya*, the off-spring that threatens to annihilate the whole family. We became enamoured of foreign language, of foreign dress, of foreign religions, of foreign furniture, in fact of foreign every-thing. We therefore wanted to introduce other languages into our schools and all institutions of public business. We did not pause to think that language is merely a medium for storing and communicating a nation's knowledge and experience, and that if we should find that the knowledge which was in *their* language storehouse was knowledge which we did not possess and which would be of value to us if we did possess, our duty was only to appoint a few people to study that language, cull the additional knowledge that we want, and to distribute it to the various classes of society that would benefit by that addition. We did not do anything of this kind. What we did was to make a holocaust of our own and a blind rush for theirs. In other words, we began to destroy our collective existence and diversified means of living, our language in which we had stored all the experience and knowledge of our past in this planet, our religion, in fact, everything that made us live as one inter-connected self-dependent organism. We wantonly reduced ourselves into a heap of formless matter, a mass of foodless and religionless people. In truth, we returned to the stage from which society began to evolve, *i. e.*, the state of the savage. In fact, it was worse. The savage retains at least the faculty of self-dependence in his own way which we possessed when we first gave up that stage. Now we are in a worse state. Somebody must give us food. Somebody must give us knowledge, else, we shall have neither food nor knowledge. That is our bodies and our minds were at the mercy of others either as employers or as educators, to be cared for if they please or if they could afford and in such manner as they may be pleased or could afford without prejudice to their own interests. To put the situation more plainly, if we started our social evolution as savages, we ended it by becoming slaves. And all the seeming splendour of individual Indians, be it material splendour or intellectual splendour, is, it must be remembered to our own shame and in gratitude to our masters, the splendour of enslaved physical and mental existence, through foreign language, through foreign teachers, through foreign religions and through foreign economic enterprises. But these cases of splendour are only exceptions. The generality of the nation is hard put for a bare living.

Present condition of Society and of Education in India.

In our scramble for existence, we migrate to any clime however inhospitable; and accept service under any conditions; we fight class with class, caste with caste, man with woman, brother with brother, father with son, king with subject and so on. We choose any occupation. We contravene any socio-religious injunction and complain against them if any such injunction stands in the way of our free, unfettered encroachment on each other's place and province: we agitate for their authorita-

tive removal; and when we succeed, we thank the authorities and congratulate ourselves for having been "emancipated" or "enfranchised," as we call those achievements. They, no doubt, remove temporary inconveniences, but at the same time they only help our speedier march towards further disorganisation and ultimate ruin. And all our education, instead of being a process of enabling the perpetuation of corporate life, is only the fitting of individuals to fight with their brethren for service under Government or under the industrial, mercantile, ecclesiastical or official labour of other nations engaged in working up the physical and intellectual resources of our country. This we call the "battle of life," and we are complacently training ourselves for that battle. Let us go and plant ourselves at a school gate, either boys' or girls' school, say, between 9 and 10 in the morning, and ask each person what he or she goes to school for? The almost invariable answer would be, though it may not always be readily pronounced, to get an appointment preferably under Government, and in the case of our sisters, to improve the chances of matrimony or to get a job as a teacher or as a doctor. This is the unvarnished truth.

(*To be continued*)

Reviews.

THE INDIAN REVIEW.

The place of honour in the Special December number of the *Indian Review*, (Price Re. One, G. A. Natesan & Co., Madras), is appropriately given to a timely article on the "The Next Assembly" from the pen of The Rt. Hon. V. S. Srinivasa Sastri, P. C. Judging from the results of the Elections Mr. Sastri says that the return of the Swarajists in such large numbers is an index to the temper of the country towards the Government. "It is difficult to conceive," he says "of any considarable Indian element which will not throw itself wholeheartedly into the movement for further constitutional advance." For this he calls upon all Indian members to act as one party and he urges that Government cannot decently postpone consideration of further reforms till 1929. Mr. C. F. Andrews in his article on "The Abolition of the Colour Bar" points out that "as the abolition of the slavery was the greatest work of the last century so the abolition of the colour bar must be the greatest work of this." Mrs. Besant follows with an article on "The National Convention." Among other articles of interest in this number are:—"The Kenya Blunder" by Sir Montagu Webb, C I E., C B E.,; "Temperance in Schools" by Miss. Mc Dougall, M. A,; "India and University Graduates" by Mr. H. George Franks; "The 'Orientality' of Shelley" by Mr. V. B. Metha; "France in the Ruhr" by Rev Father P. Carty, S. J.; "Lord Meath's Reminiscences' by Mr. E. L. Thornton, I. C. S.; "Legacies of Moslem Rule in India" by Mr. B. N. Roy; "Teufelsdroeckh in India" by A. Civilian; "Chemistry of Modern Photography" by Mr. R. Chandra Bannerji, M. S. O.; "Our Public Meetings" by Mr. T. P. Ramachandran, B. A.; "Religious systems in China and India" by Prabodh Chandra Bagchi, M. A.; and Prison Reform in India" by Sir Alexander Cardew, K. C. S. I. Another instalment of the drama in blank verse—"Sumathi or the Punjab Princess" by Mr. V. Sundaram (which will be continued through successive issues in the new year also) is published. The reviews, notes and illustrations which are a striking feature of this journal are topical and varied.

We acknowledge with thanks the receipt of a handy pocket Maharashtra Diary for the year 1924, from the Anatha Vidyarthi Griha, Poona. We are glad to note the Diary is neatly printed on pure Swadesi paper, is bound in calico and is priced As. 10 only. It contains 2 Half-tone illustrations in one of which Dr. Kurtkoti Ph. D., (Sri Sankaracharya of Karvir) is found seated in the midst of the inmates of the Anatha Vidyarthi Griha.

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OPINIONS.

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—*The Madras Mail.*

The publications of the Sri Vani Vilas Press have made a name for themselves. The present publication has well kept the high standard and is a solid contribution to the Vedanta literature. The subject matter of the book cannot be discussed at length in the short space available, but we strongly recommend the book to the students of Vedanta.

—*The Mahratta*

It is with much pleasure that we welome this publication which is, we believe, the almost first attempt made by a competent scholar to set forth and expound in English the true Hindu view of Karma and its place in the Vedanta philosophy, as presented in the authoritative writings which form the foundation of Vedic Religion and to compare and contrast the same with the several Ethical Ideals advocated in the West. We need hardly say that Professor Sundararama Aiyar possesses in a preeminent degree the qualifications essential for entering upon such a task. Besides being thoroughly conversant with the leading works which have been written in English on History, Philosophy, Ethics and Religion, Professor Sundararama Iyer has sat with eminent Sanskrit Pandits like the late Maha Mahopadhyaya Ganapathy Sastrial and has devoted several years to the study of the leading Hindu Scriptures and the commentaries thereon by Sankara and other great philosophers; and his work under review bears in every page ample evidence of his varied and extensive learning on the subjects in question. Prof. Sundararama Iyer presents a rare and refreshing spectacle of a modern scholar turning to the Sacred Books in Sanskrit, not for the purpose of exploiting them with a view to propound some fantastic theories in Philology and Chronology, but for the very proper and legitimate purpose of learning and expounding the essential truths of Religion and Philosophy enshrined in such ancient writings. Within the short space of a newspaper review we cannot do full justice to, nor even give an adequate idea of, the several topics of Ethics and Philosophy discussed in this interesting volume. It deserves the careful perusal throughout of every educated Hindu who has still left a remnant of faith in his ancient Scriptures and Sages.

* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

The Hindu.

Divan Bahadur A. Govinda Pillai, Retired, High Court Judge : Trivandrum, writes in *the Swraajya* :—

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